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AN ADDRESS,

On the principles of Freemasonry, pronounced before the brethren of Allen Lodge No. 24 in the Presbyterian Church, at Glasgow, on the 24th day of June, A. L. 5822, being the anniversary of St. John the Baptist, by HENRY MILLER, M. D.

INFINITELY complex and diversified are the operations of the mind of man: consisting of various and dissimilar propensities, sentiments, intellectual and reflective powers.

Among the different faculties which are arranged under these classes, and the assemblage of which constitutes mind, the moral sense is the most important, whether we consider it in relation to the present or future happiness of its possessor. It is the prerogative of this sense to discriminate between good and evil; in the dark and rugged paths of our pilgrimage, to shed a shining fulgence to direct our steps; to reward our virtuous actions with the smiles of approbation, and to chastise our iniquity with the scourge of remorse. Considered as thus embracing an intuitive perception of virtue and vice, or the moral faculty and conscience, the moral sense is certainly the highest and noblest faculty of the soul; and well might St. John, practically term it "the light that lighteth every man that cometh into the world."

In the primitive condition of man, before he was tempted to partake of the fruit,

" whose mortal taste
Brought death into the world, and all our woe,"

all the emotions, passions and faculties of the mind existed in a state of perfect equilibrium, and harmonious concert;

or, if its sincerity were ruffled, it was the swell of generous affection and filial devotion to the all-wise and beneficent *Architect of Heaven and Earth*. The will, the supreme executive of the mind, was excited and determined alone by the suggestions of the moral sense; man was pure and holy, and enjoyed the immediate presence and converse of his God. Alas! my friends, how melancholy is the contrast between our present situation and that of primordial innocence and rectitude! How seldom do we behold the fruits of the operation of a well regulated moral instinct, in man's intercourse with his fellowman! The history of his actions is the record of midnight murders, destructive wars, revolutions, treason, cruelty, ingratitude, perfidy, profanity, and impiety! The poison of sin has insinuated itself into the inmost fibres of the soul, and corrupted the fountain from whence flow its best dispositions! The moral sense, the rightful sovereign of the mind, is dethroned and voluntary subjected to the dominion of every vicious and malignant propensity! Whenever we cast our eyes into the abysses of darkness into which man's folly has hurled him, we cannot avoid crying,

"How art thou lost, how on a sudden lost,
Defac'd, deflower'd, and now to death devote?"

We may felicitate ourselves that the transgression of our progenitor, instead of impairing the energy and perception of his moral sense, did not produce its entire extinction. Perhaps we cannot picture to our minds an object, more miserable than a rational intelligent creature, totally devoid of a moral sense, of his obligations to himself, to society, and to his God! Persons arrived at this degree of moral degradation, may well cry with the penitent Satan,

"Farewell remorse: all good to me is lost,
Evil, be thou my good."

But, my friends, such is not the humiliating condition of man. His mind is still illuminated by the glimmering lights of enfeebled moral sense; and of all the divine and human institutions, devised for its entire resuscitation, Freemasonry, religion only excepted, claims the proud pre-eminence. Her province it is, by the most admirable precepts and appropriate and expressive emblems, to revive in the soul of the initiate the glow of boundless philanthropy and brotherly love, wipe the tear of affliction from the widow's eye, pour cordials into the venerated frame of the bereaved and starving orphan; cause the tear of gratitude and joy to bedew

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the maiden's cheek, avert the storm of approaching danger from a brother's head, with Howard enter the dark and loathsome cells of the dungeon, unbind the shackles of its wretched inmate and cheer his sight with the blaze of the noon-tide sun, to inspire his breast with the patriotic fervour of our beloved Warren, Franklin, and Washington, to inculcate submission to the constitutional authorities of our country, and though always to deprecate the calamities of war, to sacrifice our lives on the shrine of its liberty, its honour, and its glory.

In the sanguinary field of battle, where horror, pale dismay and ghastly death are depicted in every countenance; on the tumultuous ocean,

"Where ships in battle bold unite;
Where gallant hearts to quarters haste,
Terrific frown, and frowning, fight;"

Oh! many a victim, bending beneath the conqueror's sword, has experienced the divine efficacy of the *mystic sign and word*, and found in his deadliest foe, a friend, a brother, to fold him in his arms, sympathize with his misfortunes, and administer to his necessities. It is not the least recommendation of Masonry that it is universal. Like the glorious orb of day, rising in the *East*, it has progressed to the *West by the South*, and the inhabitants of both hemispheres, civilized and savage, have had their minds enlightened, and their hearts rectified and expanded, "by that hieroglyphic bright, which none but craftsmen ever saw." During the dark ages, the devastations of war, and the fluctuation of empires, Masonry was the repository of all the wisdom and learning of the preceding ages, and of the *great light* of Masonry, the inestimable gift of God to man, the shield and directory of his faith. The Lodge is still the peaceful asylum of the arts and sciences, of virtue and piety, of charity and benevolence, and on the *Mosaic pavement*, surrounded by the *indented tessel*, the Jew, Mahometan, and Christian may meet and embrace, a sacred band of friends and brothers, and divesting their minds of sectarian jealousies, by means of the *common gavel*, conducted by the rays of the *blazing star*, ascend the rounds of *Faith, Hope and Charity*, to the *mercy seat*, where between the cherubim in a cloud of glory the *Shekinah* forever dwells, forever reigns. Masonry impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days or end of years. While it is only "so far interwoven with religion, as to

lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness, it leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his divine Creator." If Freemasonry be thus noble and excellent; if it is "a moral order, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures, founded on liberality, brotherly love, and charity;" surely we cannot be otherwise than zealous for its honour and prosperity. Our devotion to its interest should be increased, no less from a conviction of its being the twin-sister and coadjutor of religion, in the great work of reformation, than from the solemn and interesting circumstances, attending our initiation into its mysteries.

The mind of the candidate, entering the *ground floor* of the Masonic edifice, may be assimilated to that state of darkness and chaos, in which the materials of the universe existed, before the Almighty fiat gave them arrangement, order and harmony. In this state of doubtful suspense, apprehensions, and anticipations his prospects are brightened and his despondency dissipated by the reflection that his "*trust being in God, his faith is well founded,*" and he is convinced that a firm reliance on divine providence "will make darkness light before him, and crooked things straight."

When the Supreme Architect proclaimed "Let there be light," the irradiations, which emanated from his *rainbow royal diadem throne*, did not reflect the works of creation in more glowing brightness, than stream the rays from the *lesser lights*, which discover to the eye the *three great lights* of Masonry. And, my brethren, can the counsel and admonition then imparted to us, ever be effaced from our minds? or can we prove unworthy of the confidence reposed in us? Never, while we are gifted with a *silent tongue*, a *listening ear*, and *faithful heart*. While we have the *invaluable book* of God to *square* our actions, and *compass* our passions, is this not keener than a *pointed sword* in exciting us to the discharge of our every duty? While we are invested with the badge of a Mason, which is more honourable than all the titles, which any King, Prince or Potentate can confer, should we ever forget that it is an *emblem of innocence*? And should we not be reminded of that "*purity of life and conduct*, which is so essentially necessary to our gaining admission into the celestial Lodge above, where the Supreme

Architect of the Universe presides?" While *guttural, pectoral, manual* and *pedal*, shall be connected with solemn and lasting associations, we never can debase the dignity of our profession, by the minutest deviation from the cardinal virtues, temperance, fortitude, prudence and justice, so forcibly recommended to our notice in the *North East corner*. With freedom, fervency and zeal let us prosecute our labour, remembering that the reward of our fidelity will be our incorporation into "that spiritual building, that house not made with hands, eternal in the heavens."

The great object of Freemasonry is the promotion of human happiness and human enjoyment; which being the will and design of our Creator is the criterion by which we estimate the utility of every institution. In what does happiness consist? In the gratification of certain animal appetites, and the transitory pleasures of the senses? Assuredly not, for these, supplied in the greatest variety and profusion, may charm for a while, but cannot afford that substantial aliment, which alone can satisfy an active and immortal mind. The landscape with all its picturesque scenery, the luxury and grandeur of wealth, the representations of the Theatre, the sweet melody of music, and the busy pursuits of life, by repetition cease to be novelties, and like the illusory phantoms of a dream, vanish before reflection's intellectual sun. Does happiness consist in the pomp and splendour of imperial glory, or in the proud pursuits of ambition? Unless all the sensibilities of the heart are paralized, the cries of orphans, the tears of widows, and the scenes of desolation and bloodshed, which are its consequences, must embitter all the enjoyments of its votaries, and give them to see and to feel the enormity of their crimes. What real satisfaction, I ask you, was experienced in the proud conquests of Cesar; the brilliant victories of Alexander, and the ravaging and bloody marches of Bonaparte? Their ears were saluted with the noisy acclamations of an adulating multitude, while with the benevolent and wise, they laboured to deserve the enviable epithet of butcherers of the human race!! Hear the impartial decision of posterity. "Alexander, upon his imperial throne, with a restless and ambitious mind, is in a worse condition than Diogenes in his tub." Does happiness consist in an exemption from pain, suspense or molestation, or in the possession of wealth and competency? These are the habitations where we are most inclined to suspect the goddess dwells; but when we approach the imaginary residence, she takes wings and eludes our search, and the shad-

ow occasioned by her flight, but serves to cast a darker gloom over the objects which surround us.

Disappointed and bewildered in our enquiries, let us resign our fortunes to the benign genius of Masonry, as the Heavenly pilot, who can safely waft us over this tempestuous sea of troubles, and moor us in a peaceful harbour, where the wicked cease from troubling and the weary shall find rest. Oh! then celestial guide, impart to us thy salutary instruction, and teach us that the only sources of real and permanent delight are the exercise of the social affections, and a well founded hope of a more refined and immortal existence, "in fairer worlds on high."

In the breast of every man, there is implanted by the author of his existence, a fondness for society and the pleasure, derived from an interchange of ideas, which is the source of friendship, wisdom and delight. In the first ages of the world, while men, from the facility of tracing their lineage to their common progenitor, could feelingly realize their consanguinity, all were but parts of one great whole, all were unitized by the pervasive soul of friendship. But the lapse of time, diversity of interests, laws, religion, manners and customs, together with the metamorphoses effected by climate and other circumstances, have almost annihilated our consciousness of kindred affinity. Masonry presents herself as the intermedium to unite insulted individuals and nations, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. How like a paradise would be this world, did we all live under the benign influence of a principle so noble, so heavenly, so unboundedly benevolent! All animosities, all jealousies, all local and selfish considerations would then be lost in the endearing sentiment of friendship.

"Oh! for the bright complexion, cordial warmth,
And elevating spirit of a friend,"

to whom we can safely disclose our most secret thoughts, and into whose bosom we can pour our afflictions, and receive the invigorating wine of sympathy, of counsel and relief.

"Poor" indeed "is the friendless master of a world;
A world in purchase for a friend is gain."

Nor is this all. Masonry, elevating our views superior to the grovelling scenes and bounded horizon of this world, bids us live and die, in expectation of pure and ineffable

bliss, beyond this vale of tears. Scorning all the self consoling arguments of the atheist, and the chimerical surmises of the sceptic, in favour of an annihilation of soul and body, she bids her disciples, by the rounds of Faith, Hope and Charity, mount to the *cloudy canopy or starry decked Heaven*, restored to life, to joy, to sweetest reminiscence, to tenderest reunion, to grateful adoration, to intelligence never ending.

Since, if worldly wisdom has never been able to adduce conclusive arguments, drawn from reason and observation, in support of the immateriality and immortality of soul, the most learned and subtle Atheists have failed to *disprove* it, Faith directs us to repose implicit confidence in the promise of Divine Revelation, as that promise is not incompatible with reason, or more than infinite wisdom and omnipotence can execute. Then finite and impotent as we are, let us adopt the language of the Psalmist, and say, "For this God is our God forever and ever: he will be our guide even unto death," and again, "But I am like a green olive tree in the house of God; I trust in the mercy of God forever and ever."

Hope is the joyful companion of faith. When faith's mirror is tarnished and reflects the evidences of invisible realities with indistinctness, hope lends her assistance, dispels the mists of darkness, and cheers us with the most invigorating visions. Withdraw the sunshine of hope from the mind, and futurity has nothing in it attractive, but all is dim obscurity, trembling apprehension, despair!

"Cease every joy to glimmer on my mind,
But leave—Oh! leave the light of hope behind!
Her musing mood shall every pang appease,
And charm, when pleasures lose the power to please."

Charity recommends liberal benevolence and diffusive usefulness. It teaches us to look with lenity on the faults, frailties and imperfections of our fellow creatures, to compassionate the miseries of the unhappy and afflicted, and to extend the hand of *relief* to the indigent and suffering. Hence it is deservedly esteemed the summit and capstone of all the other virtues, in the sacred volume of inspiration, where it said, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." What can be more beautiful than the description we

have of this virtue, in our book of constitutions, where we are told, "that our faith may be lost in sight; hope ends in fruition; but charity extends beyond the grave to the boundless realms of eternity!"

All attempts to fix the precise epoch of the origin of free-masonry have hitherto proved abortive, and researches, the most learned and recondite, have terminated in the twilight haze of conjecture and unauthenticated assertions. But if we may rely on the evidence furnished by sacred and profane history, our order must have subsisted from the remotest periods of antiquity, even in the very childhood of time.

Notwithstanding, it must be confessed that many of the circumstances on which the *ancient* degrees of masonry, as now conferred in our Lodges and Chapters, are founded, transpired at the erection, destruction and rebuilding of that splendid, sumptuous and magnificent model of architecture, the Jewish Temple at Jerusalem. And there can be no doubt that our grand master, *Hiram Abiff*, who was the most celebrated and accomplished artist of his, or any age, was under the immediate direction and inspiration of Heaven, as God himself declares, in Exod. xxxi. iii. concerning Bezaleel and Aholiab, who superintended the erection of the tabernacle of Moses. They were "filled with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."

When we reflect that notwithstanding the opposition of ignorance, the calumny of prejudice, the persecution of bigotry, the formidable bulls of Popes, and the illiberal insinuations of ecclesiastical Synods, Masonry has not only maintained its primitive respectability, but made rapid accessions in every part of the globe, we are constrained to acknowledge its Divine origin, and that that God, who inspired the great institution, has continually been its guardian and protector. Hence, like the Eleusinian mysteries, instituted by Ceres, while in pursuit of her daughter, Proserpine, masonry was not abolished by Theodosius the great. The rites and ceremonies, practiced in the temple of Eleusis, the principles of probity, civility, charity and humanity inculcated there, which Pausanias was forbid by a vision of divulge, were no doubt intended to improve the understanding and ameliorate the affections, but being established and supported by human imbecility and participated wisdom, they inherited human imbecility and participated in human ephemery!

The temple of Masonry, whose foundation is charity and

benevolence, whose pillars are wisdom, strength and beauty, whose furniture is the Holy Bible, square and compass, whose ornaments are virtue and piety, whose cement is brotherly love and affection, and whose arch is the arch of heaven, has bid proud defiance to the rude buffettings of the storm, and will survive the "war of elements and the wreck of worlds." Are such the principles, tendency, origin and prospect of masonry? Then, hail! all hail!

"Hail! mystic art! ineffable! sublime!
The bond of *Charity* mid every clime!
Whose silken cord, in love fraternal binds,
Ten thousand, thousand, varying forms and minds;
I bid thee, hail! blest magic power! 'tis thine,
Thou *sun* of *life* and *light* and *peace*, divine,
One tide of bliss, far round a world to roll,
And human nature breathes one kin'red soul;
A soul that feels for joy; that melts at human woe,
And burns with kind Philanthropy's celestial glow."

FOR THE MASONIC MISCELLANY.

THE ANTIQUITY OF ROYAL FRIENDSHIP.

In the *Masonic Miscellany*, for May last, I gave you a short essay on Friendship, with a promise of treating more particularly, on the benefits of the Royal Friendship Society in a future number. If you think the following worthy to meet the public eye, you are at liberty to give it a place in the Miscellany.

Yours, &c.

S*. W*.

Friendship is the product of wisdom; and the *fruit* thereof is "better than gold, yea than fine gold;" and her revenue than choice silver. Riches and honor are with her; yea durable righteousness. And may all the sons of Friendship say unto Wisdom, "thou art my sister." Happy is the man that findeth her.

Hail! Wisdom and Friendship divine!
The hope and glory of ages shine.

The opinions of eminent and pious men may differ with respect to the origin of Royal Friendship. Still it is the opinion of the Royal Society, that every candid reader will be fully satisfied when he has perused this subject; respecting the antiquity, utility and scripturality and of Royal Friendship. It is evident that men in an early age of the world, found them in need of knowledge to inform them,

laws to direct them, property to support them, medicine to heal them, and clothing to render them comfortable. They, in this situation, were inclined to unite together, in order that the wisdom, good will, industry and skill of the whole, might support the wants of all. Therefore it is reasonable to conclude, that in order to enjoy the blessing proposed, it was necessary that some maxims and rules of decorum should be observed, and inviolably obeyed: therefore it was necessary that all the members of society, in order to enjoy friendship, should consider themselves naturally on a level, "for God of one blood made all nations," that by this idea, they might be induced mutually to strive for the honor, interest and felicity of each other. And the scripture gives incontestible evidence, that in ancient days, good and wise men united in very friendly and intimate societies, and frequently obligated themselves to each other in a confidential manner; and God blessed their efforts for each other's well-fare. And wise men have frequently attempted to exemplify the covenant and conduct of David, the son of Jesse, and Jonathan, the son of Saul, and we have cause to say they have not laboured in vain. And when the happy eventful period arrived, and the principles of *true* Royal Friendship began to revive and spread her balmy wings abroad, a number of worthy citizens assembled in one of the eastern states for the purpose of proposing some methodical system for the extension of the reviving spirit of Royal Friendship. Proposals were made that met the approbation of the assemblage, a friendship society was formed, and the product was beneficial to the members thereof. There have been friendship societies formed in different states: but the societies being at first formed on so small a scale that the fruit, though good, was not copious enough to answer the expanding views of a number of the members of the Union, who were citizens of different states, having their minds touched with a sense of the value of union and friendship, and having exalted views of the blessings that might arise from the extension of Friendship Societies throughout the United States. Deducing from the privileges they had enjoyed by having a number of worthy, special, confidential friends residing in different states and places—finding, that without injury to themselves or others, they, their confidential friends much aid could afford; they also found that christian friendship and fellowship afforded a joy that in its measure was complete, while they their fraternal bonds

did not forget. And they did so highly prize friendship's blessings, that they agreed, in a lawful manner, to strive to have friendship progressing; under the conviction that, should they build upon the scriptures, Friendship, like the morning sun, would not set at noon. After mature deliberation on the important subject of the extension of Royal Friendship, the friendly conference, feeling deeply impressed with the importance and necessity of just and friendly principles, inculcated and extensively spread for the good of the community; and believing the day in which we live calls for friendship and fidelity: (for vice and immorality are taking large strides,) and there are many taking, and striving to take the advantage of worthy citizens; and who can describe the benefits of being deeply interested in the friendship and favors of the best of men throughout the United States, and among other nations who have our welfare at heart, and have cheerfully engaged to perform for us and our's the duty that Christ our King had enjoined in the following words, "As ye would that men should do to you; do ye the same to them," which is one of the chief stones in this building; for Royal Friends are like the friends of David, who were ready to deliver him from the hand of Saul; or from the hand of any other wicked stranger. For the satisfaction of every inquiring mind, I will delineate this part of the subject by question and answer, which will satisfy the reader with the evidence of a friendly combination when established on principles of justice and good will, being scriptural, and of utility to the community, and beneficial to *worthy confidential friends*.

Question. If a man trusts in God, what is the necessity of his having special *confidential friends*?

Answer. David the son of Jesse, gave incontestible evidence that he was the servant of the most high God, still he found it necessary for his own safety, to make a covenant with Jonathan the son of Saul,* which proves that men of faith knew that God works by means, and that they did not expect that any blessing whatever would be conferred upon them, if they neglected the means that God hath prescribed for the securing of it; and David, the favorite of God, and the delight of his friends, and acquaintances, and the instrument that delivered Israel from the hand of the Philistines, slew Goliah of Gath, and gave evidence that his God was the God

*1. Samuel 18 chap. 3 v. 20 chap. 16 and 17 v.

of Israel, and the never failing friend of the faithful. Still we find, by reading from the 17th to the 21st chapter of the first book of Samuel, that David needed a friend that could do him good, when his brothers, the sons of Jesse, could afford him no help, (although he was a valiant man and worthy to be a king;) here then he took Jonathan the son of Saul, for his friend, and found him "*a friend that sticketh closer than a brother.*"[†] Still read the astonishing account the Scriptures present us with, of the malice of Saul towards David, the only instrument of Saul's deliverance from the Philistines, when they proudly bid defiance to the armies of the God of Israel. Did not David do all that was in his power for the advancement of Saul's glory? And was he not entitled to the greatest favors that were in Saul's power to bestow? but instead of conferring on him the favours that were his due, Saul sought an opportunity to take his life. And we have reason to conclude, that men are as vile now as in the days of Saul; and as much inclined to take the property and lives of their fellows, now as then. Here we have the evidence that the covenant made by David and Jonathan was beneficial to them and their families.

Q. Were their families included in and benefitted by the covenant made by David and Jonathan?

A. Their families were included in, and benefitted by the covenant made by them. "So Jonathan made a covenant with the house of David;" "And thou shalt not only, while yet I live, show me the kindness of the Lord, that I die not; but also thou shalt not cut off thy kindness from my house forever: &c."[‡] And after Jonathan's death king David enquired if there were any of his family yet alive; and when he was informed that there was one of Jonathan's sons living at Lodebar, he sent for him and gave him the lands that formerly belonged to Saul. And the son of Jonathan living a cripple, the king supported him at his own table, with the kings sons.[§]

Q. Was the covenant of David and Jonathan confirmed by oath?

A. Their covenant was confirmed by oath twice. "Then Jonathan and David made a covenant, because he loved him as he loved his own soul. And Jonathan stripped himself of the robe that was upon him and gave it to David, and his garment even to his sword and to his bow and to his girdle."[¶] "And Jonathan caused David to swear a

[†] 1 Kings 18 chap. 24, v.

[‡] 1 Samuel 20 chap. 14 and 15 v.

[§] 2 Samuel 9 chapter

[¶] 1 Samuel 18 chap. 3 and 4 v.

gain, because he loved him, for he loved him as he loved his own soul. And Jonathan said to David, Go in peace, for as much as we have sworn, both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever."

Q. Had those worthy friends any secrecy, or mode of communication, unfriendly men were strangers to?

A. They had, "Only Jonathan and David knew the matter."¹¹ And it was necessary that they should have and maintain secrecy in a confidential manner; for Jonathan who was a worthy man and David's Royal Friend, was the son of Saul, David's inveterate enemy, therefore secrecy was necessary for their safety. Jonathan and David were not striving to kill nor to take the advantage of Saul. But Saul was striving to kill and devour.

While Jonathan, David's worthy Royal Friend,
Us'd craft the life of David to defend.

Q. While I acknowledge the conduct of *Ancient Royal Friends* to be laudable and praise-worthy—

I ask, if a *Modern Royal Friend*,
Will not use craft the unworthy to defend?

A. Modern Royal Friends build upon the Scriptures and Gospel of Christ, who is the Chief Corner Stone, and are under obligation to exemplify *ancient worthy Royal Friends*, one of whom was King Solomon; and when it was told him that "Adonijah hath caught hold of the horns of the altar, saying, Let King Solomon swear unto me to-day, that he will not slay his servant with the sword," Solomon said, if he will shew himself a worthy man, there shall not an hair of him fall to the earth, but if wickedness shall be found in him, he shall die. So King Solomon sent and brought him down from the altar. And he came and bowed himself to King Solomon, and Solomon said unto him, Go to thine house."¹² And every Royal friend doth find it his duty to say, Go in peace, to every worthy man. But the vicious, intemperate, dishonest and profane, he cannot take by the hand and own them for Royal Friends.

Q. What is the necessity of Modern Royal Friends having and maintaining secrecy?

A. It is necessary that Royal Friends should have it in their power to prove themselves such in a strange land, that

¹¹ Samuel 20. chap. 39 v.

¹² 1 Kings 1. chap. 51, 52, and 53, v.

they may share in all the favours that are due to a *worthy friend*. If it were not so, a knave, in a strange land, might declare himself a Royal Friend, when knavery might be his chief aim.

Q. What authority is there for Christians of different persuasions, and men who do not profess christianity, to become members of the Royal Friendship Society?

A. 1st. Christians of every name and nation are one, through the blood of God's dear Son. 2d. The Scriptures inform that "the earth helped the woman," which undoubtedly means that unconverted men and Princes helped the church of Christ. 3d. "Christians are commanded to do good to all men, and follow peace with all men." Therefore Christians will be warranted in doing good to, and following peace with all *worthy royal friends*; and they that are unwilling to do good to a sinner, exalt themselves above Christ; and we have reason to fear they are hypocrites. "*And if a man hath (or would have) friends, he must shew himself friendly.*" And Christ taught his disciples to make to themselves friends of the mammon of unrighteousness, that when ye fail, said he, they may receive you into everlasting habitations.

When the foregoing were duly considered by those who had been long wishing and striving for the extension of Royal Friendship, one of the society, finding that his labors for its advancement met the approbation of the friendly conference, was induced to develop his mind, fully, on the subject of methodically establishing a Friendship Society, that hereafter and forever while friends on earth remain, should be known by the name of the "*The Royal Friendship Society of the United States of America;*" considering Royal Friendship to be embraced in the following commandment, viz. "*As ye would that men should do to you, do ye also to them,*" And when the conference was presented with the methodical plan of organization, they were inclined to believe they could unite in bonds more fraternal; they then cautiously communicated their ideas to each other on the subject of intimate friendship and they soon found that their views were similar, relative to the improvement of their social powers, and readily embraced each other in the arms of friendship, and formed rules of equity, and bound themselves sacredly to observe them for their own safety, the good of the community, the prosperity of all *worthy Royal Friends, their widows and orphans.* And in order to accomplish those important purposes men must study, they must embellish their minds with science, they must retire from the busy throng, they

must labor and strive to accomplish the best and finest work, predicated on principles of piety, good will and honor, and established upon an imperishable foundation; and remember that there was a pattern given to Noah for the building of an ark for the safety of himself and friends. And when Moses erected the Sanctuary beautiful was its form. And when Solomon built the Temple he employed wise men, that the beauty of the Temple all other buildings might out-shine. The Society of Royal Friends are about erecting a fabric, the four main pillars of which are

Love to God. Good will to men,
The widow's brother, the orphan's friend;

Therefore my friends be diligent, prudent, temperate and discreet; and remember the laudable and delightful obligation you cheerfully took upon yourselves when you were made Royal Friends. Watch over your friends for their good; admonish, if necessary; advise them for their good, and strive to save them from all harm, that your friend and others may know that you have not laboured in vain, but are true Royal Friends. Finally, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you, for when Friendship with good men is found, it blesses like the dews of heaven;

Like heaven it hears the orphan's cry,
And wipes the tears from widows' eyes.

MASONRY.

The Bible is the *soul* of Masonry; Masonry, therefore, is a good system. The reading of this good book accompanies all our performances. To facts, which it reveals, and duties which it urges, all our rites and ceremonies refer. The lamb-skin, guage and gavel; the level and the plumb line; the square and compasses; the mallet, the chisel and the trowel, with many other Masonic instruments, "of which we cannot now speak plainly," have important moral uses. They are mementoes of facts, which the Bible records. They are checks against sins, which it forbids. They are Monitors to excite us to duties, which it inculcates.

In addition to this it may not be improper to remark, that every Mason has as solemnly engaged to take the word of *God* for the rule and guide of his life, as the Christian has to take it for his "rule of faith and practice." His not living accor-

ding to it, is the same evidence of his departure from **Masonry**, as the Christian's not living according to it, is of his departure from Christianity. The case of both is a grief to humanity, but is no evidence against the institutions they respectively dishonour.*

Many have objected to our order because of its secrecy. But this objection I consider unreasonable. There are many reasons, as every brother knows, in favor of its importance. Two of these may be noticed without a violation to the rules of the fraternity.

Is Masonry a charitable institution? and do those, who in days of prosperity contribute to its funds, have a right to support from them in a time of adversity? It will appear evident to every reflecting mind, that it is necessary there should be secrets, by which a brother may know a brother from an imposter. Otherwise vagrants would be supported, while contributors themselves were left to suffer. A secret is the only safeguard which can be devised to remedy this evil.

Is Masonry calculated for fitting men for usefulness? Men, in whom you can place no confidence, are not fit for any public station. A Senator of this class would render the calculations, intended by a session in closed doors, abortive and be a means of injury to the nation. A general of this class would divulge every plan of concert so early as to prevent its success. Masonry habituates a man to the exercise of confidence, and is happily calculated to prepare men to keep secrets in business, where secrecy is required.

The exclusion of females from the institution has often been condemned. But the reflecting will not consider it improper. By their exclusion our lodges are preserved from an accusation, which, had they been admitted, would unquestionably have been levelled against them. Nor are the fairer part of creation injured by this or any other regulation of the fraternity. Masonry is a friend to their virtue. Such are its barriers for their defence, that if virtuous females only knew them, they would consider a relation to a Mason a privilege indeed. Nay more; they would ardently desire that Masonry might speedily become so universal, as to include every depraved son of Adam.

CLERICUS.

* Those, who have written against Masonry, have confounded illuminees with Masons, in this they have imitated infidel writers who, led away by the sound of words, have confounded the Brahmins of Hindostan with the Protestant clergy. As a minister of the Gospel, I protest against the conduct of the latter. As a mason I protest against the former. The conduct of both I consider equally ungenerous.

LADIES' LITERARY MAGAZINE.

HISTORY OF A MODERN ATTORNEY.

WRITTEN BY HIMSELF.

CHAPTER VII.

"In nova fert animus."

I will, for a season, lay aside my narrative, whilst I offer, by way of episode, a few anecdotes picked up during my pilgrimages on the circuit. But before I begin with these scraps, allow me first to record an *extraordinary* incident in my own history; a great epoch in my struggles.

For three long years I had contrived to wear one and the selfsame coat. It had been the companion of my good and my bad fortune, and had served me, as its numerous scars could testify, most faithfully. Truth, however, compels me to declare, (and whilst I record it, the blush of shame mantles on my cheek,) that for the last twelve months I had felt a strong desire to shake off this old and adhering friend; yet I was still unwilling to part with him until I could acquire a new one. About this exchange I was most "seriously inclined." My pillow could testify how many sleepless nights this interesting subject cost me. I racked my brain for an expedient, and my cogitations resulted in this; that this new friend could be acquired only with *money*; the *modern* mode of obtaining friends. Destitute of cash, the *elixir* title, I was compelled, *ex necessitate rei*, to shield my nakedness under cover of the old one. For a long period hitherto, little breaches would daily occur in the sleeves and back, which, with great skill and dexterity were repaired. At length the gashes and rents assumed such forms as defaced the powers of the most experienced *Snip*. With dismay I discovered that all further attempts at arresting the progress of old age were fruitless, for the "lamp of life" was about to expire. Still I was determined not to "give up the ship" whilst there was a rag standing. I laboured most assiduously to baffle old Time in his depredations on my coat, and I say it with the triumph of a victor, that I did not yield until I gained the terms, which at the outset I demanded—a new

coat. A prosperous session placed in my hands, that which will not only buy coats but consciences, and with speed I decked myself with a new suit from head to foot. But charge me not, gentle reader, with the sin of ingratitude; my old friend was not entirely discarded. In a snug drawer he lies, and may yet serve to clothe, by some dexterous moulding, some one of my numerous urchins. A lawyer *out at the elbows* has but little consequence in society. A well dressed person with an empty head, draws more clients than would Coke himself if clothed in tatters.

I now turn to an incident by way of illustrating the *ruling passions* in man.

Returning from a certain court in company, as we lawyers would, say, with A and B, we encountered a rivulet made high by torrents of rain which had fallen the night before. It was proposed that I should first enter the ford, and try the powers of my horse. I did so; but believing that "discretion is the better part of valour," I retraced my steps and returned to the bank from whence I started. Next A, who rode a horse of "mighty bone and bold enterprise" essayed to cross the torrent; but the animal recoiled almost at the outset, and no persuasion of the spur could induce him to proceed. B next advanced. He is a man of whom the world says *money* is the ruling passion. Be it so; and yet though he seeks it with avidity, it is but rendering an act of justice to say, that no man disburses it more freely in the cause of benevolence and charity. The writer of this, "when the world knew him not," was touched with a helping hand by B, and that too at a time when the wretchedness of his fortune could hold out no motives of gain. But to proceed with my tale. B next advanced; it was truly

"Upon a raw and gusty day,"

And

"The troubled river chaffed with her shores,"

When the aforesaid B, with an intrepidity, nay I might truly say with a rashness equalled only by

"Macedonia's madmen or the Swede,"

Plunged into the "angry flood." He had made but little progress when a billow washed him off his horse and launched him into the current

"Accoutré as he was."

It was an awful scene:

"The torrent roared, but he did buffet it
With lusty sinews; throwing it aside,
And stemming it with heart of controversy."

In this critical moment, when it might be said he was "wrestling for his life," he espied his saddlebags floating down the stream well lined with

"Plutus' much loved store,"

Videlicet—with *Bank Notes*; and then was seen the "ruling passion strong in death." His personal safety was instantly forgotten, and the bags became the prize. It seemed with him

"All for cash and his life well lost."

He pushed towards them *velis et remis*, grasped them and made for a point of safety. Benumbed with cold, exhausted with fatigue, almost ready to sink to rise no more, he still poised his prize on his shoulders clinging to them as one would to life itself. But

"E'er he could reach the point proposed"

He had to cling for "safety and for succour," to a projecting branch of a tree, which pointed some twelve or fifteen feet into the stream. Here he paused; and the excitement which had heretofore given him such strength and courage, passing away, he cried

Help me, Cassius, or I sink,"

In an attitude so persuasive and in tones so touching, that a countryman who stood on the beach, moved by his supplications and his perils, rushed heedless of his own safety to his relief, and as

"Æneas —
Who from the flames of Troy, upon his shoulders
The old Anchises bore, so from the waves of —
Did he the tired B."

I omitted to mention in its proper place, that whilst he was clinging to the tree, his body dashing about at the mercy of the waves; when hope no more "waved her golden hair and smiled," when he believed death had come, the *ruling passion* was still apparent at this awful juncture, with a voice which bespoke resignation to his fate, calm, slow and feeble, he exclaimed, "save the saddlebags, there is much money in them!"

We received it as his last dying speech, as his *noncupative will*.

"He had an ague on him" when he reached the opposite shore and we

"——marking
How he did shake"

And how

"His lips did from their colour fly,"

And his eye how it did "lose its lustre," bade his good deliverer

"——Give him some drink,"

Which being done, and dry clothed, our friend recovered his wonted spirits. A and myself, being

"——masters of fate,"

Prudently determined not to

"Tempt the stormy firth"

And sought quarters on our side of the "angry flood."

CHAPTER VIII.

I continue the recital of my "tales of the circuit;" in the next I will resume the "story of my life."

The next instance which I shall notice is as remarkable for its novelty, as for the manifestation which it displayed of man's ingratitude. It was the *death of a bank*.

Until within the last three years, the western banks exercised a sort of influence over the minds and actions of men, amounting to a perfect despotism. Still I cannot say they withheld justice from their subjects, or administered it untempered with mercy. I believe the most severe charge which can be brought against them is, that they bestowed favours with a hand too lavish; and that the medicine which they administered was given in such quantities, that it operated rather as a poison. They cannot be charged *animo furandi*, and if the result was injurious, the motive was good.

In time the debtors of the banks became excessively embarrassed, and the safety and well being of the banks required, that the funds which they had loaned should be drawn in from those who had borrowed. The debtors refused to make restitution, the banks resorted to coercive measures,

and the people revolted, forgot past favours and defied their rulers. The banks were overthrown in this civil war, and lost their honor and credit. One of those hapless monarchs, the bank of ***** incurred the displeasure of the legislature. It was placed beyond the pale of protection; a special law was passed allowing a *summary* mode of procedure in the courts against it—thus declaring it “a wolf.” This law was less bloody than the laws of Diaoo, yet it savoured the banks as

“The contrivers of all harm.”

And the representatives of the people echoed back the people’s will,

“*Vox populi vox Dei.*”

To the demands which were daily made on this selected victim, the bank of —— it could only say *volo non valeo*, and as this was an answer which suited not the holders of its notes, suits to an immense amount were speedily commenced, and rigorously prosecuted, after the annihilating “manner and form” pointed out by the legislature. Judgments were obtained, sacrifices made, and the bank ruined. In those contests in the courts, had the debtors of the bank, they for whom it had freely poured forth its treasure, they for whose defalcations it was about to be crucified, stept forward as they were in “duty bound” to do, and lent their aid, the operation of the law could have been evaded. But instead of staying the impending danger, which hung like threatening clouds ready to pour down its wrath, instead of nobly sharing in its ruin, as it had in its prosperity, they turned ingrates and helped to wield the lash which scourged it. They informed the executioners where lay the tenderest point, and where to fling the dart. The dart was thrown and the vital part was reached!

“*Mortuo leoni et lepares insultant.*”

Thus the bank “fell from its high estate” pierced by the very arrows which should have been drawn in its defence.

“Deserted in its utmost need,
By those its former bounty fed
—— expired it lies
Without one friend to close its eyes.”

But yesterday, the credit of this bank might

“Have stood against the world; now lies it there,
And none so poor to do it reverence.”

Such, reader, is man's ingratitude, let it serve too as a striking example of the instability of all sublunary things!

By way of diverting your mind, courteous reader, from the gloomy reflections which I doubt not the foregoing anecdote will excite, I will give you another of less sombre cast.

The Irish have been long famous for *Bulls*, but it is too often the case that we attribute every "*lapsus linguae*" to that nation, no matter in what country it occurs, to what nation it belongs. The incident which I am now about to relate, is not a *manufactured bull*. I give it on the *ipse dixit* of the hero himself.

A young Hibernian, then but recently from the snakeless land, and in the service of a merchant in ——— was directed by his employer to go to the house of a gentleman some ten miles in the country, on business connected with the store. He started, journeyed some miles and enquired *the way* of a countryman whom he met, who told him to proceed, about a mile further, when he would come to a *new cut road*, to take that and *follow the blazes*. In the western country, when a new road is made, it is the custom to chip off the bark from each tree on the margin of the road about the size of your hand, so as to display the inner part of the bark, which being of a bright color and the outside of a dark cast, the *scalping* presents the appearance of a blaze, which name is given to those marks. These blazes serve as beacons to guide the traveller. Our Hibernian jogged on, came to the new road and took it. It was in that season of the year when our farmers usually burn the woods. The woods were then on fire, and our traveller soon espied a *blaze of fire*, some distance on his right. Believing that to be one of the *blazes* he was directed to follow, he made for it and gained, and when arrived, discerning about a mile off in *another direction*, a second blaze, he pursued that, believing he was faithfully following the directions of the countryman. When he had reached the second blaze, he discerned "a far off" a third blaze towards which he bent his course, and in due time reached it. In short the woods were all on fire; he saw so many beacons, and in so many directions, that he was perplexed in selecting which he was to be directed by. He continued until night, following these *igni fatui*, and in the course of the day had boxed every point of the compass. Sometimes himself and horse were almost *enswamped* in mud; sometimes so enveloped in smoke that breathing was painful. In short

"*He staid not for brake and he staid not for stone,
He cross'd the deep rivers where fords there were none.*"

And still the *blazes* led him not to the sought for house. He had passed through a poor, barren country, uninhabited and passed not a single plantation. Night coming on, he and his horse overcome with fatigue, he paused to meditate. The night was dark, yet the red glare of the *blazes* issuing from a thousand fires lighted up the whole welkin. To conclude, the infinity of *blazes* which surrounded him so perplexed him as to what course to pursue, that utterly confounded he sank down in despair.

"The cold earth his bed,
The *smoke* his drink
His *food*—

That only which his hungered fancy pictured in his dreams. He slept until the morning's dawn; his slumbers being occasionally interrupted by the invasions of the fires, which encroached upon his domain. Just as he was about to mount his horse to resume his journey, "a good angel," in the shape of a hunter of the woods accosted him, and conducted him to the place of his destination.

(To be continued.)



FROM THE LONDON MAGAZINE.

THE RELATIVE ADVANTAGES OF BEAUTY AND ACCOMPLISHMENTS.

These are the qualities which, in civilized countries, lift women from the subordinate ranks of life, to share the splendour of their lovers, give them an ideal empire over the feelings and opinions of the multitude, to exalt the triumphs and enjoyments of their youth, and in proportion as their tempers incline towards thankfulness or repining, soothe or aggravate the decline of years, which, when once "the purple light of love" has ceased to gleam, rapidly bring on that period, when no woman can fascinate and no man will flatter.

The old age of beauty, has been to many moralists a theme of pity; and much argument has been expended, to prove to woman, that beauty is a frail and frivolous advantage, that the mind should be the object of self estimation, and that the homage attracted by mere personal charms, is neither to be sought, prized, nor regretted by a sensible woman.

All this the fair aspirant for admiration readily admits to be very just and very true, as a general position; but when she looks abroad into the world, she must inevitably see how little what is termed good sense, that is the perception of what is reasonable and just has to do with the regulation of the feelings and affections; and feelings and affections make up all the happiness or misery of woman.

Men who will talk and act very sensibly on commerce, art, or political economy, when they unbend in female society, (by the way, if they have led secluded lives, they often mistake the mark, and stoop too low to meet the level of female apprehension,) are generally duped by such petty contrivances of female vanity and cunning, as are grossly apparent to women of a lofty mind. Nonsense, and even ill-natured nonsense, when uttered by rosy lips, while a graceful turned head adorned with glossy ringlets inclines in real or affected bashfulness, will generally draw away the attentive ear from good sense, spoken by a lady little gifted with charms of persons or manner. A candid judge of human nature would not, therefore, pronounce a girl to be quite a fool, were she to exclaim "I do not want to be sensible, I want to be happy."

Now happiness is almost always a reflected quality. Women, especially, are happy, in proportion to the interest they excite in others; therefore, since all persons have eyes and hearts for beauty, and very few possess a delicate perception of the graces of a highly cultivated mind, or know how to appreciate excellence in the various branches of that elaborate system of modern female education, which tends to make a lady a walking, and las!t aoo often a talking Encyclopædia, we earnestly recommend to our fair friends, assiduously to try to be as handsome as they can.

Let not, however, those female readers, who honor our pages with their perusal, imagine that we address ourselves with any exclusive recommendation to fine forms, clear complexions, or even to the first bloom of youth, and condemn to despair the short, the brown, the clumsy, or even the mature in years: when we commend beauty, we speak not as artists, of delicate colouring and accurate proportion; we mean to imply the quality of being pleasing in the eyes of men; a primitive and homely phrase, which, perhaps, comprises much of the destiny and desire of women. To beauty of the highest order, when thus considered, benevolence and tenderness of heart are indispensable: a cold abstracted look when a tale of sorrow is related, or a dull un-

observance when a generous sentiment is uttered, will do worse than "point the nose, or thin the lip." The affectation of sympathy is many degrees worse; and with Benedict, the keen observer will declare, "were she otherwise, she were unhandsome; as she is, I like her not."

A general though superficial acquaintance with such subjects, as well educated men and women talk about in mixed society, is absolutely necessary. A practised eye will easily distinguish the silence of modest attention from the mute weariness of ignorance: the most inveterate talker, if he be not quite a fool, desires to be listened to as well as heard, and a "yes" or a "no" may be placed and accented so as to show intelligence or betray stupidity. Grace in action and deportment is so essential, that it may almost be said to make all that is beautiful in beauty. We do not mean, that a lady should in dancing, walking, or sitting, display attitudes worthy of a painter's model: in walking we, however, recommend something between the listless saunter of a she dandy, and the busking gait of a notable body, who perhaps saves three minutes out of four and twenty hours, by doing every thing throughout the day with a jerk and toss. Dancing, unless it be done quietly and gracefully, without the fatal result of a shining face, and red neck and arms, it is far better to forbear altogether; it being a very superfluous quality in a gentleman; whereas *to please* by all honest means is her proper calling and occupation. A high degree of *positive grace* is very rare, especially in northern climates, where the form is degraded and spoilt by ligature, and by cold; but every woman may attain to a *negative grace* by avoiding awkward and unmeaning habits. The incessant twirling of a rattle, the assiduous pulling of the fingers of a glove, opening and shutting of a book, swinging a bell-rope, &c. betray either impatience and weariness of the conversation, disrespect of the speaker, or a want of ease and self-possession by no means inseparably connected with modesty and humility; those persons who are most awkward and shy among their superiors in rank or information, being generally most overbearing and peremptory with their equals or inferiors. We are almost ashamed, in the nineteenth century to say any thing concerning personal neatness, but cannot forbear hinting, that clean gloves and neat shoes aid the captivating powers of a lady much more certainly than pearl ear-rings or gold chains; that clean muslin is more bewitching than dirty *blond lace*; and that a pocket-handkerchief should be like a basilisk, a thing heard of, but

never seen; we mean in the capacity in which our cold-catching rheum-exciting climate calls it into action.

We really are so well aware of the inherent loveliness of women, that we cannot believe that a lady who is very good-natured, very intelligent, (or desirous of being so, which comes to the same thing, women not being called on to preach and to teach,) very affectionate, very neat, and very clean, can help being very pretty; that is, according to our acceptation of the word, a very pleasing and desirable object in the eyes of men of sense and feeling. How far what are termed accomplishments will add to her chance for being loved and admired, or will tend to enable her to do without love and admiration, we shall endeavor to make the subject of a candid enquiry, on our next occasion of whispering to the public ear, our "still small" truths through the medium of this paper.

FROM THE SOUTHERN INTELLIGENCER.

FEMALE EDUCATION.

We trust, the degrading jealousy of intellectual superiority in females is fast passing away, and that a new era is opening upon us, in which gentlemen are actuated by more refined, liberal and enlarged motives in the selection of their female acquaintance, particularly in the choice of companions for life. And we hope, they begin to wish not only to have them occupy a place in their hearts, but in their understandings; not only to be the objects of their most tender regard, but the companions of their intellectual pursuits and the friends of their most sober hours. How strong must be the tie, when there is not only a reciprocity of feeling and pursuit, a similarity of disposition and sentiment, but a mutual confidence in each other's discretion and judgment. When one finds in the other a heart ready to sympathise in every joy and sorrow, feelings to reciprocate every tender, generous and sublime emotion. A mind ready to catch every thought, enlarge and adorn every subject, and to examine those sublime relations by which they are connected with that Being who gave them hearts to feel and capacity to think! If ladies were thus occupied at home they would have no listless hours; no time to spend in fashionable amusements or idle curiosity; that portion devoted to the domestic circle, would be too short for all its varied demands. The happiness of the husband begins and

ends in that circle where he enjoys the most pure earthly affection, and the most sublime and heavenly devotion; where the spiritual worship which connects their hearts with the throne of God in heaven, refines and elevates those natural affections which bind them together on earth! where their literary and intellectual pursuits, not only give joy in the discovery of truth, in the range of poetic fancy, and in the chain of historic fact, but the heart is filled with a more sublime emotion in discovering the greatness, glory and mercy of God in the works of his hands, the dispensations of his providence, and the revelation of his will! Will a fashionable female education give a mind the strength, power and resource to fit it for occupations and enjoyments like these?

In farther elucidation of this subject we shall make the following interesting extract from the North American Review:

"The expediency of cultivating the intellect of man is pretty well settled at the present day, and it seems difficult to imagine why that of woman should be neglected. If it have similar powers and equal strength, it is as deserving of care, and will repay care as well, if it be weaker and narrower, it needs the more to be strengthened, enlarged and disciplined. if the purposes of society and of life would be promoted by the establishment of domestic slavery, then every spark of intellectual light in the female Helot should be carefully extinguished; just as birds in a cage are blinded, that they may not look upon the forests and fields, the blue heavens, and the green earth and long to be abroad upon the air, till melancholy should stop their song. But religion and policy alike revolt at this. Man's best happiness, like charity, begins at home, and like that is apt to stay there; and home is sure to be just what the wife may make it. Now if it were true that a woman, who can do any thing besides making a pudding or mending a stocking, does these necessary things less willingly, than one who can do nothing else; if it were true, as certainly it is not, that a wife submits to conjugal authority, just in proportion as she is ignorant and uncultivated, how can the great purpose of marriage, the mutual reciprocal improvement of the moral and intellectual natures of the sexes, be promoted by an union upon such unequal terms; and what must we think of a husband "*assez orgueilleusement modeste.*" to wish from his wife an unquestioning obedience, instead of a sympathy of thought, and taste, and feeling? It is sometimes urged that, if a woman's mind be much enlarged, and her taste refined, she is apt to think differently of the duties of life to require different pleasures from the rest of her sex; that her feelings leave the channels which the institutions of society have marked for them, and run riot, and bring her usefulness and

happiness into danger. Now the plain answer to this is, that these evils happen, not because her reason was cultivated, but because it was not cultivated well; and because the taste and intellects of women generally do not receive due culture."

But there is a point of view in which female education is all important to the public welfare. The sons of Columbia who are to command her armies and direct her counsels, receive most of their impressions for the first twelve years of their lives, from the example and instructions of their mothers! What an important bias may be given to the character during that interesting period! It may be made to contract a thousand artificial wants, or be confined to those which are natural and reasonable. The passions may be allowed to shoot their luxurious growth in unrestrained wildness, or be curbed and tempered by wholesome rules and timely chastisements. The taste may be formed for childish amusements and sensual gratifications, or the attention may be directed to those objects which are calculated to excite in the youthful mind, a curiosity to understand the nature of things and a desire to comprehend their different relations. And whether a child is inclined to restrain its desires, or to wish for every thing it beholds; to behave with modesty and respect in the presence of superiors, or to give way to ungovernable waywardness and almost frantic wildness, to the utter disorder of the social circle, is certainly a matter of some consequence to the formation of its character for time and for eternity! And that the taste and feelings of the child should be moulded according to the temper, disposition and pursuits of the mother, is as natural, as that dignity should command respect, or firmness produce obedience, or tenderness excite affection. If the mother is indulgent to weakness, the child will be stubborn and fractious. If she is fashionable and indolent, he will be left to the care of servants. If she has no love of literary pursuits; horses or dogs or childish sports will command his whole attention. If she never speaks of God as the creator and preserver of all things, nor refers to his word as the guide of her life, can her child have any regard for the one or respect for the other? Those who have not attended particularly to children, have a faint conception how early they understand the difference between right and wrong; how easy their tender spirits are swayed by a steady and directed government, and how much such a course increases their confidence and affection for the parent. Those who have not marked the expansion of the young mind, know little, how

soon its curiosity may be excited to inquire about, and to comprehend things of importance, how soon the passions and affections are directed into the channel of active principle and commence the formation of the moral character of the man!

An intelligent and pious mother will direct or control every rising disposition; will encourage the first appearance of active curiosity and administer such food as will be calculated to strengthen and enlarge the faculties; and above all will inculcate a dependence upon that heavenly Parent, who is the Giver of every good!

We shall close these remarks with the following extract from the early life of Madame de Staél, written by Madame Rillier.

"We entered the drawing room; by the side of M. Necker's chair, was a little woollen stool, on which his daughter seated herself. Scarcely had she taken her place, when three or four old persons came to her, & addressed her with affectionate tenderness. One of them, who had a little bobwig, took her hands in his, and held them a long time, conversing with her as if she had been five and twenty. This was the Abbe Raynal. The others were Thomas and Marmoutel, the Marquis of Pesay, and Baron Von Grim. When we sat down to table, you should have seen how attentive she was. She uttered not a word, yet she seemed as if speaking in her turn, so eloquent was the expression of flexible features. After dinner a great deal of company came in. Every one on coming up to M. Necker had something to say to his daughter, either complimenting or joking her. She answered all with ease or elegance; they took pleasure in attacking her, embarrassing her, and exciting in her that imagination, which already appeared so brilliant. The men most distinguished for their talents were those who were most eager to make her talk. They asked an account of what she was reading, pointed out fresh subjects to her, and gave her a taste for study, by conversing with her on what she had learned. At fifteen she made extracts from the *Spirit of Laws* with remarks, and the Abbe Raynal wished her to write something on the revocation of the edict of Nantz for this great work."

A SINGULAR STORY.

FROM MADAME DE MONTIER'S LETTERS.

While I was in the country last year, says madame de Montier, I chanced to fall into company with a good friar, eighty years of age who told me the following story.

About forty years ago, he was sent for to a highwayman, to prepare him for death. They shut him up in a small chapel with the malefactor, and while he was making every effort to excite him to repentance, he perceived that the man was absorbed in thought, and hardly attended to his discourse. My dear friend, said he, do you reflect that in a few hours you must appear before a more awful tribunal than that which has lately condemned you? What can divert your attention from what is of such infinite importance? True, father, returned the malefactor, but I cannot divest myself of the idea that it is in your power to save my life. How can I possibly effect that? said the friar; and even supposing I could, should I venture to do it, and thereby give you an opportunity, perhaps of committing many more crimes? If that be all that prevents you, replied the malefactor, you may rely on my word; I have beheld my fate too near, again to expose myself to what I have felt.

The friar acted as you and I should have done: he yielded to the impulse of compassion; and it only remained to contrive means of the man's escape. The chapel in which they were was lighted by one small window near the top, 15 feet from the ground. You have only, said the criminal to the friar, to set your chair on the altar, which we can remove to the foot of the wall, and, if you will get upon it, I can reach the window by the help of your shoulders. The friar consented to this manœuvre, and having replaced the altar, which was portable, seated himself quietly in his chair. About three hours after, the executioner who began to grow impatient, knocked at the door, and asked the friar what was become of the criminal. He must have been an angel, replied he, coolly; for, by the faith of the priest, he went through the window. The executioner who found himself a loser by this account, inquired if he were laughing at him, and ran to inform the judges. They repaired to

the chapel where this good man was sitting, who, pointing to the window, assured them upon his conscience, that this malefactor flew out at it; and that supposing him an angel, he was going to recommend himself to his protection; that moreover, if he were a criminal, which he could not suspect after what he had seen, he was not obliged to be his guardian. The magistrates, could not preserve their gravity at this good man's *sang froid*, and, after wishing a pleasant journey to the culprit, went away.

Twenty years afterwards, this friar, travelling over the Ardennes, lost his way; when, just as the day was closing, a kind of peasant accosted him, and, after examining him very attentively, asked him whither he was going, and told him the road he was travelling was a very dangerous one. If you will follow me, he added, I will conduct you to a farm at no great distance, where you may pass the night in safety. The friar was much embarrassed; the curiosity visible in the man's countenance excited his suspicions; but considering that if he had a bad design towards him it was impossible to escape, he followed him with trembling steps. His fear was not of long duration, he soon perceived the farm which the peasant had mentioned; and as they entered, the man, who was the proprietor of it, told his wife to kill a capon, with some of the finest chickens in the poultry yard, and to welcome his guest with the best cheer. While supper was preparing the countryman reentered, followed by eight children, whom he thus addressed. My children, pour forth your grateful thanks to this good friar, Had it not been for him you would not have been here, nor I either; he saved my life. The friar instantly recollect ed the features of the speaker, and recognised the thief whose escape he had favoured. The whole family loaded him with caresses and kindness; and when he was alone with the man, he enquired how he came to be so well provided for. I kept my word with you, said the thief, and resolving to lead a good life in future. I begged my way hither, which is my native country, and engaged in the service of the master of this farm, Gaining his favor by my fidelity and attachment to his interest, he gave me his only daughter in marriage. God has blessed my endeavours. I have amassed a little wealth; and I beg that

you will dispose of me and all that belongs to me. I shall now die content, since I have been able to see and testify my gratitude towards my deliverer. The friar told him he was well repaid for the service he had rendered him by the use to which he devoted the life he had preserved. He would not accept of any thing as a recompence, but could not refuse to stay some days with the countryman, who treated him like a prince. This good man then obliged him to make use at least of one of his horses to finish his journey, and quitted him not till he had traversed the dangerous roads that bound in those parts.

THE STEAM BOAT,

*By the Author of the Annals of the Parish, &c. 12mo. pp. 359.
Edin 1822. W. BLACKWOOD.*

Having recently delivered our opinion upon Mr. GALT's numerous publications at some length, and remarked upon his peculiar felicity in one vein; the portraiture of inferior Scottish character; we shall not occupy the space with animadversions upon the Steam Boat. It embraces the details of sundry trips in a vessel of that kind by a Glasgow wooljen draper, who, encouraged by excursions on the Clyde, finally undertakes the prodigious voyage to London, in order to see the coronation. This spectacle he describes with less effect than we anticipated; and the chief merits of the volume are found in episodes or stories told by fellow-passengers, most of which have appeared in Blackwood's Magazine. This circumstance, and the general circulation of that clever periodical work, induces us spare our readers the chance of a repetition, and to confine ourselves to one tale, put into the mouth of a minister, named the Rev. Mr. Birkwhistle. It is entitled "The Wig and the Black Cat," and is as follows:

"By an agreement with the session, (said Mr. Birkwhistle,) I was invited to preach the action sermon at Kilmartin, and my new wig coming home from Glasgow by the Saltcoats carrier on the Thursday afore, I took it unopened on the Saturday evening in the box to the Manse, where I was to bide during the preachings with the widow. It happened, however, that in going in the stage-fly from my own parish to Kilmartin, a dreadful shower came on, and the box with my new wig thereintil, being on the outside tap of the coach

the wind blew and the rain fell, and by the help and collectsury of the twa, the seams of the box were invaded, and the wig, when I took it out on the Saturday night, was just a clash o' weet.

"At that time o' night, there was na a barber to be had for love or money within three miles of the Manse; indeed I dinna think, for that matter, there was a creature o' the sort within the bounds and jurisdictions of the parish; so that I could make no better o't than to borrow the dredge-box out of the kitchen, and dress the wig with my own hands.

"Although Mr Keckle had been buried but the week before, the mistress, as a'm n' t'rs' wives of the right gospel and evangelical kind should be, was in a wholesome state of composity, and seeing what I was ettling at, said to me, the minister had a blockhead whereon he was wont to dress and fribble his wig, and that although it was a sair heart to see ony other man's wig upon the same, I was welcome use my freedoms therewith. Accordingly, the blockhead, on the end of a stick, like the shank of a carpet besom, was brought intil the room; and the same being stuck into the finger-hole of a built-stôol, I set myself to dress and fribble with my new wig, and Mrs. Keckle the while sat beside me, and we had some very edifying conversation indeed.

"During our discoursing, as I was not a deacon at the dressing of wigs, I was obligated now and then to contemplate and consider the effect of my fribbling at a distance, and to give Mrs. Keckle the dredge-box to shake the flour on where it was seen to be wanting. But all this was done in great sincerity of heart between her and me; although to be sure, it was noné of the most zealous kind of religion on my part, to be fribbling with my hands and comb at the wig, and saying at the same time with my tongue, orthodox texts out of the Scriptures. Nor, in like manner, was it just what it could be hoped for, that Mrs. Keckle, when I spoke to her on the everlasting joys of an eternal salvation, where friends meet to part no more, saying, "a bit pluff with the box there, on the left curls," (in the way of a parenthesis,) that she would na feel a great deal; but for all that, we did our part well, and she was long after heard to say, that she had never been more edified in her life, than when she helped me to dress my wig on that occasion.

"But all is vanity and vexation of spirit in this world of sin and misery. When the wig was dressed, and as white and beautiful to the eye of man as a cauliflower, I took it

from off its stance on the blockhead, which was a great short-sightedness of me to do, and I pinned it to the curtain of the bed, in the room wherein I was instructed by Mrs. Keckle to sleep. Little did either me or that worthy woman dream of the mischief that was then brewing and hatching, against the great care and occupation wherewith we had in a manner regenerated the periwig into its pristine style of perfectness.

"But you must understand, that Mrs. Keckle had a black cat, that was not past the pranks of kittenhood, though in outwardly show a most douce, and well comported beast; and what would ye think Baudrons was doing all the time that the mistress and me were so eydent about the wig? She was sitting on a chair, watching every plaff that I gave, and meditating, with the device of an evil spirit, how to spoil all the bravery that I was so industriously endeavoring to restore into its proper pedigree and formalities. I have long had a notion that black cats are no overly canny, and the conduct of Mrs. Keckle's was evidential kithing to the effect, that there is nothing of uncharitableness in that notion of mine; howsomever, no to enlarge on such points of philosophical controversy, the wig being put in order, I carried it to the bed room, and, as I was saying pinned it to the bed-curtains, and then went down stairs again to the parlour to make exercise, and to taste M s. Keckle's mutton ham, by way of a relish to a tumbler of toddy, having declined any sort of methodical supper.

"Considering the melancholious necessity that had occasioned my coming to the Kilmartin Manse, I was beholden to enlarge a little after supper with Mrs. Keckle, by which the tumbler of toddy was exhausted before I had made an end of my exhortation, which the mistress seeing, she said, that if I would take another cheerer she would partake in a glass with me. It's no my habit to go such lengths at ony time, the more especially on a Saturday night; but she was so pressing that I could not but gratify her, so I made the second tumbler, and weel I wat it was baith nappy and good: for in brewing I had an ee to pleasing Mrs. Keckle, and knowing that the leddies like it strong and sweet, I wasna sparing either of the spirit bottle or the sugar bowl. But I trow baith the widow and me had to rue the consequences that befel us in that night, for when I went up again intil the bed-room I was what ye would call a thought off the nail, by the which my sleep wasna ju t what it should have been, and dreams and visions of all sorts came hovering about my pil-

low, and at times I felt, as it were, the bed whirling round.

"In this condition, with a bit dover now and then, I lay till the hour of midnight, at the which season I had a dream, wherin I thought my wig was kindled by twa candles of a deadly yellow light; and then I beheld, as it were, an imp of darkness dancing at my bed-side, and wherat I turned myself round, and covered my head with the clothes, just in an eerie mood, between sleeping and waking. I had not, however, lain long in that posture, when I felt, as I thought, a hand claming softly over the bed-clothes like a temptation, and it was past the compass of my power to think what it could be. By and by, I heard a dreadful thud on the floor, and something moving in the darkness. so I raised my head in a courageous manner to see and question who was there. But judge what I suffered, when I beheld, by the dim glimmer of the star-light of the window that the curtains of the bed were awfully shaken, and every now and then what I thought a woman with a mutch keeking in upon me. The little gude was surely busy that night, for I thought the apparition was the widow, and that I saw cluty himself at every other keek she gave, looking at me o'er her shoulder with his fiery een. In short, the sight and vision grew to such a head upon me, that I started up, and cried with a loud voice, "O, Mrs. Keckle, what's brought you here?" The sound of my terrification gart the whole house dirl, and the widow herself, with her twa servant lasses, with candles in their han'ls, came in their flannen coaties to see what was the matter, thinking I had gane by myself, or was taken with some dead ill. But when the lights entered the room, I was cured of my passion of amazement, and huddling intil the bed aneath the clothes, I expounded to the women what had disturbed me, and what an apparition I had seen, not hinting, however, that I thought it was Mrs Keckle. While I was thus speaking, one of the maidens gied a shrill skirling laugh, crying, "Och hon, the poor wig!" and sure enough nothing could be more humiliating than the sight it was; for the black cat, instigated, as I think, by Diabolus himself, to an endeavor to pull it down, had with her claws combed out both the curls and the pouther; so that it was hinging as lank and feckless as a tap of lint, just as if neither the mistress or me had laid a hand upon it. And thus it was brought to light and testimony, that what I had seen and heard was but the devil of a black cat louping and jumping to bring down my new wig for a playock to berself, in the which most singular exploits she utterly ruined

it; for upon an examine the next day, the whole faculty of the curls was destroyed, and great detriment done to the substance thereof."

It is but justice to the author to add, that this is by no means the most favourable specimen that could have been chosen of his style and manner. The Weariful Woman is by far more replete with observation on life, and several other papers are ably written; but still there are enow of his touches in the Wig and the Black Cat to exhibit the nature of his writings and of this particular publication. Taking a general retrospect at Mr. Galt's pictures of Scotland and Scotsmen, we are sorry to observe that, unlike the mighty minstrel whose prolificness he imitates, their invariable tendency is to lower and deteriorate the national character. Meanness, cunning, selfishness, or at best a simplicity bordering on folly, are the principal colours on his pallet; and of all the portraits he has painted we could not name one that could be esteemed amiable, or looked at with regard, affection or love.—*Literary Gaz.*

FEMALE ACCOMPLISHMENTS.

BY MRS. HANNAH MORE.

A young lady may excel in speaking French and Italian; may repeat a few passages from a volume of extracts; play like a professor, and sing like a siren; have her dressing-room decorated with her own drawing tables, stands, flower-pots, screens, and cabinets, nay, she may dance like Sempronia herself; and yet we shall insist, that she may have been *very badly educated*. I am far from meaning to set no value whatever on many of these qualifications: they are all of them elegant, and many of them properly tend to the perfecting of a polite education. These things, in their measure and degree, may be done; but there are others which should not be left undone. Many things are becoming, but "one thing is needful." Besides, as the world seems to be fully apprized of the value of whatever tends to embellish life, there is less occasion here to insist on its importance.

But though a well bred young lady may lawfully learn most of the fashionable arts; yet let me ask, does it seem to be the true end of education, to make women of fashion, dancers, singers, players, painters, actresses, sculptors, gilders, varnishers, engravers, and embroiderers? Most

men are commonly destined to some profession, and their minds are consequently turned each to its respective object. Would it not be strange, if they were called out to exercise the professions of all other men, and without any previous definite application to their own peculiar calling? The profession of ladies, to which the bent of their instruction should be turned, is that of daughters, wives, mothers, and mistresses of families. They should be, therefore, trained with a view to these several conditions, and be furnished with a stock of ideas, and principles, and qualifications, and habits, ready to be applied and appropriated, as occasion may demand, to each of these respective situations. For though the arts, which merely embellish life, must claim admiration; yet, when a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint, and play, and sing, and draw, and dress, and dance: it is a being who can comfort and counsel him; one who can reason, and reflect, and feel, and judge and discourse, and discriminate; one who can assist him in his affairs, lighten his cares, soothe his sorrows, purify his joys, strengthen his principles, and educate his children.

MASONIC INTELLIGENCE.

GRAND CHAPTER OF KENTUCKY.

The following officers have been elected for the ensuing year.

- M. E. William G. Hunt, of Lexington, G. H. P.
- E. John M'Kinney, Jr. of Versailles, D. G. H. P.
- E. William Bell, of Shelbyville G. K.
- E. James M. Pike, of Lexington G. S.
- Comp. Philip Swigert, of Versailles G. Sec.
- " Oliver G. Waggener, of Frankfort G. T.
- Rev. John Ward, of Lexington G. Chap.
- Comp. Henry Wingate, of Frankfort G. M.
- Charles S. Bibb, of Frankfort G. C. G.
- Edward S. Coleman, of Frankfort G. S. and T.

LEXINGTON ROYAL ARCH CHAPTER, No 1.

OFFICERS FOR THE ENSUING YEAR.

M. E. James M. Pike H. P.	R. M'Nitt,	M. of V.
E. John Ward, K.	J. F. Jenkins.	
E. C. W. Cloud, S.	J. L. Maxwell.	
Com. W. G. Hunt, C. H.	B. P. Sanders, Secretary.	
W. H. Rainey, P. S.	James Graves, Trea.	
D. A. Sayre, R. A. C. Fr.	Walker, S. & T.	

At the annual meeting of AMERICAN UNION CHAPTER No. 1, Marietta, Ohio, held on the 28th of November 1822, the following companions were duly elected for the year ensuing, to the offices annexed to their names respectively, viz.

M. E. John Cotton, High Priest.	
E. Rev. James M'Aboy, King.	
E. Billy Todd, Scribe.	
Comp. Simeon D. W. Drown, Capt. H.	
" James Dunn, P. S.	
" William A. Whittlesey, R. A. Capt.	
" Robert Crawford, Secretary.	
" Weston Thomas, Treasury.	
" Andrew Cunningham, M. 3d V.	
" Robert Crawford, M. 2d V.	
" John Cunningham, M. 1st V.	
" John Cotton,	Standing committee.
" Billy Todd,	
" Simeon De Witt Drown	
" James Dunn,	
" William A. Whittlesey.	
" Thomas P. Fogg, S: and Tyler.	

Regular communication, "on the Monday next preceding the Tuesday, on or before the full of the moon, at 2 o'clock P. M."

PROVIDENCE R. A. CHAPTER, R. I.

OFFICERS FOR THE PRESENT YEAR.

Henry Munford, H. P.	Stephen Rawson,	M. of V.
J. H. Ormsbee, K.	Pardon Miller,	
Sam. Y. Atwell, S.	Pardon Clark,	
Jesse Clark, C. H.	John Holroyd, Secretary.	
Philip Potter, P. S.	Lowell Adams, Treasurer.	
Randall A. Green, R. A C.		

GRAND LODGE OF INDIANA.

At a Grand Annual Communication, of the Grand Lodge of Indiana, held at Corydon on the 8th of November, the following officers were elected for the ensuing year, viz.

- M. W. John Sheets, Grand Master.
- R. W. Jonathan Jennings, Deputy G. Master.
- R. W. Thomas Posey, Grand Senior Warden.
- R. W. John H. Farnham, Grand Jun. Warden.
- R. R. Joseph Oglesby, Grand Chaplain.
- R. W. William C. Keen, Grand Secretary.
- R. W. William H. Lilly, Grand Treasurer.
- Br. Samuel Wilson, Grand Marshal.
- " Rollin C. Devey, Grand Sword Bearer.
- " Edward B. Wilson, Grand Sen. Deacon.
- " Edmund J. Kidd, Grand Jun. Deacon.
- " Thomas D. Wilson, Grand Pursuivant.
- " Cyrus Vigus, Grand Steward and Tyler.

The Grand Lodge of the state of Vermont held their Annual Communication at Mason's Hall, in Montpelier, on Tuesday, the 8th October, when the following elections and appointments of officers were made for the year ensuing:

- M. W. George Robinson, Burlington, G. Master.
- R. W. Phinehas White, Putney, D. G. Master.
- R. W. Silas Bowen, Clarendon, G. S. Warden.
- R. W. G. Wales, Hartford, G. J. Warden.
- R. W. Joseph Howes, Montpelier, G. Treasurer.
- R. W. D. A. A. Buck, Chelsea, G. Secretary.
- R. W. Daniel Baldwin, Montpelier, A. G. Secretary.
- R. W. Naphtali Shaw, 2d. Bradford, S. G. Deacon.
- R. W. N. B. Haswell, Burlington, J. G. Deacon.
- R. W. Rev. Joel Clapp, Shelburn, G. Chaplain.
- W. Reuben Kibbe, Randolph, G. Sword Bearer.
- Br. James Farnsworth, Fairfax, G. Marshal.
- Br. Lemuel Page, Burlington, G. Pursuivant.
- Br. Jonathan Eddy, Montpelier, G. Tyler.

Brothers Arunah Waterman, Sylvanus Baldwin, John Reed, and Harry Richardson, of Montpelier, G. Stewards.

District Deputy Grand Masters.

Dis. No. 1. W. Nomias Cobb, Springfield.
2. W. Martin Roberts, Manchester.
3. W. John Bowers, Addison.
4. W. John P. Calhoun, Fairhaven.
5. R. W. and Rev. Joel Clapp, Shelburn.
6. W. Joseph Howes, Montpelier.
7. W. J. D. Farnsworth, Fairfield.
8. W. James Keyes, Putney.
9. W. Naphtali Shaw, 2d. Bradford.
10. W. William Howe, Derby.

The project for forming a General Grand Lodge of the United States, to be located at Washington, was rejected by the Lodge.

It is confirmed, that the Emperor Alexander has given peremptory orders for the shutting up of all the Masonic Lodges in Russia. All persons holding public situations either in the army, navy, or civil departments, are enjoined to renounce Masonry forever, under the penalty of expulsion. This measure has excited an extraordinary sensation at St. Petersburg, and was the subject of general conversation there.

The following were, among a number of other Toasts, recently given at a Masonic festival in Boston. They breathe the pure principles of Philanthropy, Religion and Morality, and express the true sentiments of every genuine Mason.

Masonry and Christianity—twin sisters—while we embrace the one, may we never neglect the other.

Masonry—As it has escaped unscorched the fires of Spain, may it escape unhurt the frosts of Russia.

Masonry.—While all its deeds are the dictates of Benevolence, its enemies can never conquer, even with an Alexander at their head.

The Fair—If by our bye laws we are obliged to refuse them admittance to our Lodges, may they never think that one turn deserves another, and refuse us admittance to theirs.

So mote it be.